

THE

REHEARSAL.

1. The Episcopal Church in Scotland is one National Church with England, since the Union.
2. Why the Church was not mention'd in the Union. This hinders not an Ecclesiastical Union.
3. The Deprivation of the Bishops and Clergy in Scotland hinders not this Union.
4. The like Union betwixt the Presbyterians in England and Scotland.
5. The Brief for the Protestants in the Palatinat, is an Encouragement of the Collections for the Scots Episcopal Clergy.
6. That Bold Assertion Consider'd, That K. Char. 1. was Baptiz'd by a Presbyterian Minister.

WEDNESDAY, January 7. 1707.

(1.) Country-man.

I Have been thinking, Master, a good deal of the last Hint you gave me, and ther seems to be something in it, That since the Union of England and Scotland into one Kingdom of Great Britain, the Episcopal Church in Scotland is Nearer to us than it was before. We were before two National Churches and Independants of Each other; but now we are One National Church, and all Members of the same Body.

(2.) Rehearsal. I will see, Country-man whether you take this Matter right. Therefor I object to you, That tho' ther was an Union of the Kingdoms, yet ther was None of the Churches. That was Excepted exprefly, and not Touch'd upon at all.

Country-m. I take that to mean only as to an Union 'twixt the two Churches then Establish'd by Law, that is, the Episcopal Church in England, and the Presbyterian Kirk in Scotland. And 'twixt these ther can be no Union, because they are Opposits, and the One Destroys the other. Therefor the Government wou'd not meddle with it. But I speak of an Ecclesiastical Union, without Regard to Legal Establishments, such an Union as was among Christian Churches, before ther were any Christian King, or any Civil Law on their Side. Now in those Times, as you have told me, National Churches were Independent of each other, as to Authority and Jurisdiction, only kept Communion with each other, like Commerce and

Friendship among Nations, And when Nations became One; those that were before Independent Churches, as being different National Churches, did then become one and the same National Church. For the Church did Distribute her Districts according to the Distribution of the Civil Districts, even when they were Heathen; Both for the better Commerce with each other, and as being the most Proper Method to Propagate Christianity.

Rehearsal. You take it Right, Country-man. And those that were before but Sister Churches, were now Incorporated into One Church. Therefor as much as Great Britain is one Kingdom, the Episcopal Churches of Great Britain are one Church.

(3.) But that part of the Episcopal Church in North Britain is Depriv'd by vertue of an Act of Parliament there. Will not this Cut them off from being Part of the Episcopal Church in Britain? Let me see what you have to say to this?

Country-m. It cuts them off from being Part of the Establish'd Church, but not from being Part of the Episcopal Church. For a Church may be a Good Church tho' it be not Establish'd or Own'd by any Civil Government in the World. Else ther was no Christian Church for the first 300 Years, nor now under the Turk or other Sovereigns who are not Christian. Suppose all the Bishops in the Province of York shou'd be Depriv'd by the State, wou'd they thereby Cease to be Part

of the Church of England? Tho' they wou'd Cease to be *Establish'd by Law*. One Part of a Church may be *Persecuted*, and not Another, as it has happen'd in many *Persecutions*; Yet it is still the same Church. Therefore, as you said, the *Bishops of North Britain* are *British Bishops*, and Part of the *Episcopal College of Great Britain*, only they are *Hinder'd to Act* at present by Force of a *State-Deprivation*. But this may be taken off, and therefore is but *Accidental to the Church*, and *Alters not her Essence or Charter from Christ*.

(4.) *Rehears.* The *Presbyterians* in *England* and *Scotland* always reckon'd themselves as the same *Body*, and *Assisted* each other upon all Occasions, which we have *Felt to our Sorrow*! And shall not those of the *Episcopal Church* do the same, so far at least as to relieve the *Necessities* of Each other when in the last *Distress*, And brought upon them purely for their being *Episcopal*!

(5.) The *Post-Man* of the first Instant tells us, That her Majesty has Granted her *Letters Patents* for a *Brief* on behalf of the *Protestants in the Palatinat*. Which is a Charitable and good work: And how wou'd any man be Upbraided, and *Deservedly*, who shou'd dare to *Misrepresent* this, and seek to *Obstruct* it? How much more, more I say, ought these Men to be Animadverted upon, who take the Boldness to *Misrepresent* her Majesty's *Charity* to those of her own *Perswasion in Scotland*, and Endeavour all they can to obstruct the *Collections* she has given Leave to be Made for them? It is an old saying, *Charity begins at Home*. These are her own *Flesh* and *Blood*, of that *Blood* whence She Derives the most *Royal* and *Ancient* Title that any *Family* in *Europe* (perhaps in the *Universe*) can shew to a *Crown*. But she has a nearer *Relation* to them than all this, and that is a *Spiritual*, they are of the same *Episcopal Church* wherein she Receiv'd her *Baptism*, and wherein she hopes to be *Sav'd*.

(6.) *Country-m.* This brings into my mind what the *Observator Reviv'd* has *Objected* to you, and *Repeats* it over and over again in his *Num. 6. and 22.* And I have forgot to ask you about it, that is, That *K. Char. 1.* was *Baptiz'd* by a *Presbyterian Minister*.

Rehears. Does he name that *Minister*, or give any good Authority for the Matter of Fact?

Country-m. No. None at all. But infers from thence, that according to your *Doctrine*, that *King* was no *Christian*, and Con-

sequently no *Saint or Martyr* as you wou'd have him.

Rehears. Ther is a Certain *Party* who have not the Power to speak one word of *Truth* relating to their *Cause*; And therefore are not to be *Believ'd* without very good *Woochers*. But I have further Reason not to Believe this, because I have Seen a Printed Account of the *Baptism* of *Prince Henry*, elder Brother to *K. Char. 1.* which was Perform'd with very great *Magnificence*. And the *Bishop* is Nam'd who did *Baptize* him, I think it was *Aberdeen*; For the *King* had *Restor'd Episcopacy* before that time by *Act of Parliament*. And therefore it is not likely that he wou'd suffer a *Presbyterian Minister* to *Baptize* his *Second Son Prince Charles*, But he was born in *Scotland*; and the *Observator* thought that was sufficient to have it believed that he was *Baptiz'd* by a *Presbyterian Minister*. If he or any body else knows more of the Matter, let them tell it.

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